THE

Hindu Message

A Weekly Review of Indian and World-Problems
from the Hindu Standpoint.

VOL. VI., No. 25.] Registered No. M. 1304. THURSDAY OCTOBER 28 1920. [PRICE: 2 As. Annual Subscription Rs.6.

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THE HINDU MESSAGE stands for

(1) The Maintenance of British supremacy with self-government for India,
(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
(3) Education of the Hindus as an integral part of the Indian Nation,
(4) Advancement of Material prosperity on a spiritual basis and
(5) Dissemination of pure Hindu Culture.

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Single copy As. 2 only.

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GOD

BY V. SARANATHAN, M. A.

God moves amongst his magic vessels,
In a starless, green retreat;
The ground He treads, has eyes and cells
Of bright unhappy heat.
He moves, and stirs, and sits and messes,
And wild desires escape;
He knows not how His hand refuses
What sweet compassion would shape.
He plays, and is a plaything, still;
His feet are clothed with light;
His throne heaves sadly on a hill
Above the waters' might;
For a great deep swells and o'erflows all round
Where He designing shines;
His home is a boundless Purpose wound
Round Him, where He sometimes pines.

The next issue of the "Hindu Message" commences a fresh year. Subscribers whose subscriptions expire with the current volume are requested to remit their subscriptions for the new year by money order to the Manager. Owing to the refusal of the Post office to accept unregistered V. P. packets an unnecessary additional expense of 2 as. will be incurred if we send the journal by V. P. P. and hence the above request.

MANAGER,
The Hindu Message.

Great Thoughts.

(FROM DEAN INGE)

Prayer itself is the elevation of the mind to God, and we cannot pray unless we believe that the mind is capable of being so elevated.

Love whether in its most exalted form, as the love between husband and wife, or in the less ardent experience of affection and sympathy, unlocks the doors of our prison-house and reveals to us something of the breadth and length and depth and height of the spiritual world which surrounds us.

In various degrees all cordial human intercourse is a liberation and an enhancement of our personality; it is a channel of revelation.

Journeys of discovery are made no less by the philosopher or cloistered saint who "voyages through strange seas of thought alone," than by Columbus or Captain Scott, and they may be not less fruitful in results.

Even the severest political economist must admit that, if the mystic produces no marketable commodities, he consumes very little of them.

A more reasonable estimate of human costs and values will lead us to think that no labour is better expended than that which explores the way to the treasure-houses of the spirit, and shows mankind where to find those goods which are increased by being shared, and which none can take from us.

The mystic's goal is God Himself—the unchanging, eternal fountain of all being, the summit of all reality. There is no relativity in the mystic's philosophy, when we reach the end of it. His values are absolute; he desires and hopes to reach the bare truth, the unconditional good.

The mystic stakes all to gain all; he gives his whole self, because if anything is kept back the quest is vain.

Events of the Week.

The Government have sanctioned the proposals of the Director of Public Instruction to convert the Government Elementary Schools for girls at Salem, Mayavaram and Vellore into Middle schools. The intention is that these Middle schools shall be gradually converted into Secondary Schools, higher forms being opened as necessity arises. The pay of the headmistresses of the schools has been fixed at Rs. 100 per mensem; but if a B.A.,L.T. is appointed to the post of headmistress, the higher pay of Rs. 125 per mensem will be allowed. In addition to the ordinary staff, a Sanskrit pandit, a Tamil pandit and a sewing mistress have been provided for the school at Mayavaram.

* * *

Some queries that have recently reached the Publicity Bureau show that the regulations regarding the appointment of agents by candidates for seats in the Legislative Council are not clearly understood. The candidate must appoint one, and only one, *election* agent. He may, if he wishes, appoint himself as his own *election* agent. The duties of this election agent are concerned with the return of the election expenses vide rules 17 and 18 of the rules for the election and nomination of members to the Legislative Council published in Notification No. 767—F. of the Gazette of India Extraordinary, dated the 27th July 1920 republished in Supplement to Part I of the Fort St. George Gazette dated the 10th August 1920. A candidate can also appoint by a *written intimation* to the officer in charge of each polling station an agent to look after his interests at that polling station. Further there is nothing in the rules to prevent a candidate from appointing an indefinite number of canvassers or other informal agents. But it is only the *Election* agent who can without the authority of the candidate incur or authorize expenditure for the purpose of promoting the elections. The rules relating to the appointment of *election* agents and agents by candidates for the Indian Legislative Assembly and the Council of State are the same.

* * *

We understand that Mr. V. Ramesam, B.A., B.L., High Court Vakil and Government Pleader, Madras, is likely to succeed Mr. Justice T. V. Seshagiri Iyer, as a puisne Judge of the Madras High Court. Mr. Seshagiri Iyer, as has been already announced, is due to retire in November.

* * *

"Wayfarer" in the "Nation" gives the following picture of the state of things in England: —"The country's political life is in the hands of a man equally deficient in conscience and intellect, whose guide is expediency, totally divorced from the sense of right. Against him, the Laodiceans of Liberalism, who have been looking out from their ruined sacristies on the sack of Balbriggan and Trim, can do —nothing. The Labour Party means well, but it is simply beginning to be a party, and the moral force to arrest the political decadence of England is not yet given to it. And the trouble is that there is no great independent and upstanding power in British politics. The Parliament is a debased George III. type; while the quality of the Cabinet (which is not a Cabinet at all, but a quorum for getting Georgian decrees stamped as Bills or administriative orders) may be judged by the fact that every "Liberal" in it prefers his salary to the honour of his country. In our institutionalism there is little hope. The war has killed it, and the destruction of the party system, with its limited but real morality, and its definite intellectual appeal, seems to forbid its revival."

* * *

The attention of candidates for the Legislative Council and the Indian Legislative Assembly is drawn to the fact that under the rules the nomination form must be presented at the appointed day and hour by the *proposer* or *seconder*. The presentation of the nomination form by the candidate himself is not sufficient. As regards the nominations for the Council of State the rules do not state by whom the nomimation should be presented. Presumably the rules laid down in the case of nominations to the local Legislative Council will be followed.

* * *

The date of polling in the Agency tracts for all constituencies except University Constituency and those constituencies in which voting is by post, has been fixed for November the 23rd instead of November the 30th. This applies to the polling of votes both for the Councils and for the Indian Legislative Assembly. Voters in the Agency for the University Constituency will be required to vote by post.

* * *

The Local Government has directed that the Revising authority for the University Constituency shall not reject any claim for registration on the Electoral rolls, on the ground that the claimant had not applied within the time prescribed in Notification No. 150, dated the 30th July 1920. All persons who have filed claims before the date fixed in Notification No. 213, dated the 5th October 1920, shall be deemed to have applied within the due date.

* * *

The Government have reduced the price of the quinine sulphate supplied by the Madras Cinchona Department to medical institutions in the Madras Presidency, from Rs. 33/- per pound to Rs. 18/- per pound, with effect from 1st October, 1920.

* * *

Sir Sankaran Nair leaves London on the 25th October for India and is expected to arrive in Bombay on the 5th of November. The "New Empire" of Calcutta is in a position to state that Sir Sankaran has been offered and has practically accepted the first Presidentship of the Reformed Madras Legislative Council. This news will surely give undoubted satisfaction to the public and the office of President of the Legislative Council will certainly gain in prestige and power for good by a person of the unique gifts of Sir Sankaran Nair occupying it. This news is the occasion for the following comment by "Janmabhumi":—It was generally believed that Sir Sankaran Nair, when it was reported that he was coming to India, was coming but to preside over the Madras Legislative Council. This belief was coupled with the further belief that Bupendra Nath Basu would be coming to preside over the Bengal Legislative Council. What should become of Sir P. Rajagopalachari then? We guess he may be transferred to the Whitehall, so exchanging places (for till now the report was that he should be the President of the Council) in a sense, with Sir Sankaran Nair. Enough unto the day is the good thereof. It is not statesman-like to talk of things further ahead. They will take care of themselves and when the time comes, we shall take good care of them. But these arrangements may not be true. Men like Sir Chittur and Bupendra Babu cannot be cribbed and cabined in the Council Chambers. They must have a wider outlook and broader spheres of activity. Something in us tells —the same that Sir Sankaran's horoscope – that his must be positions and prizes higher still. If Lord Sinha is staying only a year in Bankipore and must be transferred to higher heights then, who else will fill the gap than Sir Ali or Sir Chittur. Indeed both may get a satrapy each. If we are speculating too far, we shall "hold on our way"—as none of these is real Swaraj.

* * *

It is notified that the Imperial Bank of India Act will come into force from the 27th January 1921. The Central Board will consist of Presidents, Vice-Presidents, Secretaries and Treasurers of the existing three Presidency Banks, Controller of Currency, Sir Dinshaw Wacha, Mr. Maneckji Byramji Dadabhoy, Sir Rajendra Mukerji, Rao Bahadur Sir Annamalai Chettiar, Sir Mercet Warren and Sir Robert Aitkin. Sir Robert Aitkin and Sir Mercet Warren have been appointed Managing Governors for one and three years, respectively.

The Hindu Message

The Great Problem.

By Prof. K Sundararaman M.A.

Since the commencement of the modern period of history, the Western nations have systematically endeavoured to exploit the sum total of energy stored up in the earth as coal, petroleum, kerosine oil, &c. besides also availing themselves of the water-power and wind-power extending everywhere. The use of the latter methods of producing energy is perfectly legitimate within limits, if the people of the various countries of the world are not deprived of their right to their own supply of them at least in equal measure with others. But, it is the use of the minerals, oils, &c. stored in the bowels of the earth that has enabled Western communities to exploit the rest of the world to their own advantage in wealth and power. The increase in the demand for the world's resources in minerals and oils and coal is daily and hourly growing, and in many cases the existing supply is practically exhausted. Everywhere scientific men have long been proclaiming the need for conserving the natural resources available in the shape of coal, oil, minerals of all kinds, &c. Their advice has remained unheeded. But the war has brought a rude awakening. The gigantic efforts that had to be made by all parties and nations during the world-war has brought the world to its senses and made all the belligerent powers consider whether they can afford to let the present condition of demand for these natural resources to continue till it can no longer be satisfied. Moreover, the growing power of labour in all European countries and its demands on capital and government are such as to make it impossible for the latter to get on at their present rates of demand over the existing supply of natural resources without making concessions to labourers which would unfailingly cripple their activities and powers. If the demands of Western capitalists and governments has in consequence to be curtailed, it is certain that their powers of administration and exploitation would have to be curtailed, too. Meanwhile, the unrest of subject and subordinate communities is spreading in all continents, and the imperialistic and autocratic rule of one people by another is thereby being endangered to an extent of which no one could have dreamed a few years back. The leading nations of the West who were arrayed against the German aggression enlisted the sympathy of the civilised world in their resistance by posing before that world as the champion of the weaker nations and by promising to them the grant of self-determination and self-government. The time has come for making good these promises. Unrest is abroad everywhere and has to be met either by concession or by coercion. Concessions are never made—and have never been made—as the outcome of generous policy or instincts in the ruling nations and communities. The policy of co-ercion is always apt to come ready to hand. But its success can only be assured if the command over natural resources possessed by the ruling powers amount to something as near monopoly as possible. Hence, exploitation goes hand in hand with strong, vigorous and coercive administration. It has ever remained true that the flag of supremacy and domination and the control of the resources of subject communities have been united in the same hands; and hence the great world-problem of today is the problem of the control of the world's natural resources and of the machinery by which the exploitation of them is to be achieved and controlled and monopolised. *The Times* (London) recently said:—"The mineral resources of the world have not yet been completely mapped out, but those most conveniently placed have been measured, their duration estimated." This, however, can be no consolation to those powers and communities who have trained themselves to believe that they alone are to have a monopoly for all time of all the elements of power and enjoyment in the world. A day of exhaustion must come, and the question is how to avoid its coming, so that the monopoly of all existing resources may be secured and their ascendancy in the world may be perpetually retained and even advanced.

According to the ideals of the Aryan sages, man's enjoyments in life are to to be obtained through *tyaga* (*Isavasya-Upanishad.*) They have maintained that the divine nature in man requires for its manifestation as its first essential that he must limit its wants to the minimum. Even during the days which are passing over us, we have seen the Mayor of Cork living without food for more than two months. This proves to us that man is brutalising himself by overeating and superfluities, and that much less food is required for the system and its organs than most people now habitually consume. In India, the Sannyasi is only allowed to take one meal limited to a definite number of morsels. The previous three stages or *asramas* are regarded as only a preparation for the final renunciation of family, wealth and home, and hence the householder is required not to hinder his spiritual progress by promoting his love for mere physical comforts and material appendages of all kinds. Where these ideals of life are allowed to prevail, it is certain that the struggle for existence both among individuals and communities will tend to be reduced. In Europe and the West generally, the results of the competitive ideal of life have long reached the stage when they can no longer be put up with, and hence the socialistic and communistic ideals of life have long been suggested as those towards which all future efforts at reform should be directed. There is a good deal of irritation felt towards those who enjoy a monopoly of the various kinds of enjoyments of life, and communism is especially directed towards the abolition of property, and of even that form of property which men and women who marry feel towards each other. According to the Aryan ideal, however, property is an institution which has its foundation laid deep in the nature of man. But it is divested of its evils—evils which arise from its monopoly by a few to the exclusion of the bulk of mankind, evils too which exists in their most exaggerated form in Western societies owing to the feudal system which once was of universal prevalence—by the social institution of Varnas in India, according to

which every Varna is confined to its own special social function and has therefore to be dependent on the service rendered by others for the carrying on of life in all its aspects. Knowledge, authority, wealth, industry, and service are all kept apart. The concentration of wealth and authority is never carried to such lengths as in Western societies. Moreover the Vedic idea of *Tyaga* (renunciation) already mentioned is ingrained in the depths of the human heart by the power of habit and the force of heredity. Life in the world is never made much of except as a means to the realisation of the Supreme Inner Bliss of the Atman. The sense of its transiency and illusoriness is strong in the human mind, and this fact makes men very much alive and responsive to the call of suffering and destitution. Hence, we here are rather disposed to regard life in the world as a field of service and help rather than as a field for struggle. The man whose heart flows in a stream of love and charity towards his fellow-man is the fittest of all,—not the man who robs others of his resources and organisation, economic and political. Nature and its forces—and the gods who control them—are regarded, too, as existing not to be exploited, but to be served by, and made to serve, men. Hence, man never attempts to conquer nature's secrets and powers, and hence there is no need to fear the possibilities of their exhaustion. The same Atman which sustains human nature, thought and energy also sustains the energies and forces in the material world in which we live and move and have our being, and hence there can be—and ought to be—no conflict between man and nature such as is considered necessary or meritorious according to the ideas prevailing in the West. The future of the human race can only be dark, if the present civilisation of the West and the dominant ideas of the hour are fated to spread till they obtain universal adhesion. India's gifts of spirituality and renunciation can alone bring peace and bliss to a heavily-laden and stricken world which has been misguided for long and sinking deeper and deeper still in the mire of struggle due to selfishness and sensualism.

Notes and Comments.

Let us pursue our authors—the two Misras—through what remains of the section of their work which deals with "Hinduism." They now take up what they call "the affirmative side of the definition of Hinduism." For ourselves we have attempted to set forth what we regard as the affirmations of Hinduism at the close of our "Notes and Comments" in our last issue. Our intention was to prepare our readers for what the Misras were going to say on the same subject. But they have to go disappointed, for our authors have nothing to say in particular. Let us set down what they do say in black and white, and leave our readers to judge for themselves.

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The Misras say, (p. 5);—"We have already seen that it (Hinduism) is not dogmatic or individualistic. It does not care for faiths but hinges on character. Whatever his convictions, if one's character is good he is a good Hindu, for Hinduism depends on character and search for truth. One who is firm on these two points is a respectable Hindu." This is what our authors have to give us regarding what they call "the affirmative side" of Hinduism. They promise us the affirmative side of Hinduism *as a religion*, but only go on to tell us what are the two good points about what they call a "good Hindu" or "respectable Hindu." The two are quite different matters, as will be clear to all. Nor are the authors unaware of their failure. For, they say soon after,—"This cannot however be called a definition of Hinduism." Then why do they not give us what can be called such a definition on its *positive* side? They know that, if "character and search for truth" were accepted as a definition of Hinduism, then "every good man, whatever his religion, would be considered a Hindu." Where, then, is the need for an "exposition and vindication" of their religion which the authors have felt and been called on to supply? Is there a universal, or at least a considerable, dislike of "good men" in the world?

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* *

But what the authors have proposed to give us is the "affirmative side of the definition of Hinduism! Their final attempt is given as follows:—"Broadly speaking, every descendant of an ancestral religious Indian, who lives in India or has settled elsewhere and does not profess any other religion, is a Hindu." This, again, is only a *negation*,—unless it is taken as an "affirmation" to say that one must be "descended from an ancestral religious *Indian*, and live in India or elsewhere." Jains, Mohammedans, Christians, also satisfy this "affirmative definition" and must be considered Hindus. The truth is that our authors are perfectly confused in mind and drowned in a sea of indecision and ignorance, and are unable to advance a step without involving themselves in contradictions and inconsistencies. "The term Hindu," they say, "is really a geographical expression and means an Indian." This is merely trifling with what our authors know nothing about,—what we cannot but regard as a merely taking leave of all sense, once and for ever.—They say,—"this definition is based on the opinion of the late Hon'ble Mr. Krishna Swami Ayer of Madras." As our authors do not quote this gentleman's "opinion," we are not in a position to say how far they are right in quoting his authority. We must, therefore, refuse to accept their statement regarding "the opinion" of this eminent Indian now no longer living.

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* *

Finally in this section of the work, our authors quote a sloka from Manu Smriti (VI. 92), containing what may be called Manu's Decalogue. The virtues enumerated are (to use the translation of the sloka by our author) "patience, forgiveness, self-control, non-thieving, cleanliness, control of body, wisdom, knowledge, truth and want of anger." The author's object in quoting this enumeration of virtues is to inform their readers that they have Manu's authority for holding that Hindu religion consists only in certain virtues and methods of good conduct, and does not insist on any beliefs or doctrines. To this view we altogether demur. For in the *first* place, Manu says that this list of ten qualities or virtues must be daily practised *in common* by "all twice born men belonging to the four asramas (VI-91)." Besides these *common* attributes or qualities, there are several injunctions *special* to each Asrama and each Varna, and they are of equal or even greater importance. In the *second* place, two of these ten Dharmas are enumerated as *Dhih* & *Vidya*. The commentator Kulluka Bhatta defines them respectively as "शास्त्रादितत्त्वज्ञानं धीः, आत्मज्ञानं विद्या," and these practically include—or may be understood as including—the leading doctrines (or "dogmas") of the Hindu religion as contained in our Sastras, those chiefly which we have already enumerated in the last issue and any others, too, not contained in our enumeration, as being less fundamental or important than those included in the same. Hence, the authors go too far when they have the cocksureness to say that this list of ten virtues contained in Manu makes no reference to any "dogma" or doctrine or belief. The dogmas or doctrines of every religion mean much or little, according to the mode and content of their interpretation,—for example, the doctrine of Vicarious Atonement in Christianity. Interpretations, too, change with the times in which men live and their attitude to the world around them. In Hinduism, the words *Sastra* and *Atman* (to which Kulluka Bhatta refers in the meanings which he assigns to the terms *Dhih* and *Vidya*)

may be made to mean much or little, according to the capacity and inclination of men. Hence we can only express our surprise at the untutored simplicity and innocence with which our authors make cocksure statements of their views, as if they are only enunciating propositions universally accepted as true or even self-evident.

* *

The next section of Part I of our authors' work is called "Development of Hinduism." They lay down that "the Hindu religion has been growing with time. Its *modus operandi* has been the preaching of the principles of toleration, accommodation, assimilation, and evolution." They claim that these "principles" have "welded Aryans, Turanians, Shakas, Huns, Gurjars, Kushans and the aborigines all together and made them into one nation,"—that "these processes brought about the evolution of new forms of religion and custom from time to time and the habits of mind enabled them always to weld in time the different nationalities into one and accordingly the Indian nation always acquired in time fresh strength from the various invasions of India." Again:—"the principles of toleration, accommodation, and assimilation account for the existence of even contradictory principles in their sacred books, and their acceptance by the same peoples. Such has been our respect for antiquity that our reformers and originators of new principles did not call them new but sought to support the alleged antiquity of their brand new opinions by placing special and even distorted constructions upon ancient works and established authority." All this is true to a large extent regarding the mediæval period of India's religious history,—i. e., the period of "Hindu" restoration after the Buddhistic rebellion and disturbance of one thousand years. The ancient Aryan religion receded into the back-ground before the advances and attractions of the Buddhistic theory of individual freedom from all the beliefs and restrictions on conduct peculiar to Hinduism. Just as the Voltairean scepticism and equalitarianism has been taking hold of men's minds more and more during the last 150 years in Europe and elsewhere and produced numberless revolutions, social and political, and promises many more in the future, so as to cause conflict, disturbance and selfishness all over the world, so the Buddhistic theories of scepticism and universal equality proved attractive to peoples inside India and also to neighbouring tribes and communities and helped to bring them all together into sympathy, association and assimilation. But in a thousand years Buddhism lost its vitality in India,—as the ancient religion of the Veda began to re-assert itself. Such of the ancient castes as preserved their individuality regained their old place in Aryan society. But the masses of the people became subdivided into small fractions of a new fourth caste, and these innumerable subdivisions still remain without any real bond of national unity. What unity there is among them is simply due to their belief in the Puranic gods and goddesses,—a belief which has been kept alive in them by the labours of our Pandits and learned men of all castes. The process of recovery in the Vedic people or religion was disturbed and largely ceased owing to the invasions or incursions of the tribes enumerated by our authors, and in fact it has completely failed since the advent of our present rulers and other European Christians, all of them bent on the exploitation and destruction of our country's religions and resources. Buddhism, Sikhism, Jainism, are *not* "considered as parts of Hinduism," as the authors state (p. 7) by any one who knows what the true Vedic religion is, as contained in the Sruti, Smriti, Itihasas, and Puranas. Nor have the religions newly started into being under the names of Brahmo Samaj, Arya Samaj, Prarthana Samaj as an imitation of or reaction against Christianity, any kinship with the religion of the Rishis as contained in the same ancient sources above mentioned.

* *

Our authors speak of "the present day downfall of the Hindus which is the result of at least one thousand years of decline." We have declined and continued to fall during the last two thousand and five hundred years,—not simply "one thousand years." The truth is that we have had too many of what our authors call "reformers and originators of new principles"; and they have ignored the *true* sources of the Vedic religion,—viz., the four above enumerated,—and produced sects and sectaries of all kinds based upon unknown or newly-coined authorities and dignified by the name Agamas or Sampradayas. The process is still going on, as we can see from what we know of the recent history of the Theosophic movement in India and of the latest and newest movement of the Indian capacity for religions invention or fabrication known as the Suddha Dharma Mandalam in this Presidency. It is absurd to call these and similar movements, as our authors do, by the name of "development of Hinduism," or as the manifestation of what they call by the dignified name of "the modus operandi of Hinduism." The Vedic religion, as we can gather it from its four great sources, does not tolerate either this so-called modus operandi or its developments and manifestations, as they have become known factors of disunion and disturbance among the followers of the Veda. So long as our leaders continue in their present attitude of apathetic unconcern and ease towards non-Vedic developments and movements of religion we cannot but feel that the time is approaching when the present religious distortions will so multiply as to lead to the downfall of the Vedic religion and community of India finally and for ever. Now is the time for a great and soul-stirring movement which will bring about a universal awakening of both, so as to regain their ancient glory and prestige in the world.

Social and Religious.

God and the Universe.

BY R. KRISHNASWAMI AIYAR, M.A., B.L.

(concluded)

APPEARANCE.

12 Take again the stock example of the Hindu philosopher, the piece of rope lying across the path in semi-darkness. Four persons happen to see it. To one it appears as a stick; to another as a hollow groove in the ground; to the third as a snake. Each appearance produces the necessary and appropriate modification in the mind of the person seeing it. But to the fourth man who sees the reality all these appearances exist not, and all those modifications are not for him. This appearance of the many out of the one existing reality is possible only if we assume that the capacity to appear as the many, for whatever reason, is in a way inherent in the reality itself. We also realise that none of these forms is the reality or its essence.

EFFECT IS ONLY CAUSE UNDER LIMITATION.

13. From a careful consideration of the above and similar illustrations we will see that every cause has inherent in it a capacity to take effect, that this capacity is infinite and unlimited and therefore includes the capacity to bring about a particular effect, that a particular effect is but a limitation of this infinite undefined capacity and that this limitation always assumes a name and a form which are not of the cause. We therefore also see that the cause never dies but always subsists in the effect but with the limitations of a name and a form which were already in itself potenitally in its capacity to take any name and any form. It naturally follows that, whenever we want to ascertain the cause of a particular thing, we must learn to eliminate the two characteristics of the name and the form so that we may get at the real thing which has assumed this name and this form in order to transmute itself into the effect.

THE PRINCIPLE APPLIED TO THE UNIVERSE.

14. Modern Scientists are beginning to realise that the whole Universe can be traced to have for its basic substratum a single cause in spite of all the differentiations that we see around us. Our own ancient system of philosophy long ago found out this truth and far more from our Vedic Revelations. It has been definitely declared that names and forms are the characteristics of an effect. If, as I said, you want to arrive

at the true nature of a cause, you must learn to eliminate these characteristics. All individual souls in the Universe have names and forms. They are therefore all effects. Some people here suggest that all unconscious things may be traced to an equally primary but conscious cause. But Sri Sankaracharya says:—If two things co-exist they must be distinct from each other, that is to say, each has a distinguishing charateristic which is not the other's. Each therefore has a name which is not the other's. Each is also limited in its existence by the other. Each has therefore a limitation—a form—which is not the other's. Each therefore having a name and a form must necessarily be an effect and can never be a cause. The great Acharya traces therefore the ultimate cause, the ultimate Reality, to One, the ever Pure, Nameless and Formless.

Its relation to God.

15. That Absolute One has inherent in itself the infinite capacity to manifest itself. This potential capacity is called its Sakti. When this Sakti tends towards manifestation, it ceases to be potential and endows the Absolute One with a name and a form. The Absolute One at this stage is called Iswara, the creator, the sustainer, the Lord, the Life of the Universe. The whole Universe is the manifestation of this Sakti of His. The Universe is not therefore different from the Absolute Nameless Formless One but it is the same but under limitations of name and form. If you eliminate these limiting attributes the Universe will be seen to have no independent existence of its own. It is in this sense that the world is a myth, is non-existent. Such is the relation between the Universal Intelligence and the differentiated Universe, *the relation of Oneness*, if relation it can be called. Such is the relation between the perceiver and the perceived. The perceiver, before he begins to perceive and when his capacity for perception is only potential and therefore all embracing, is one, the ever pure, the ever happy; when his capacity becomes kinetic, the limitations of name and form appear and, because of the limitations, appear also activities of various sorts, and pain and pleasure follow. To sum up so far, the manifestation in limitation of the perceiver's infinite capacity is the perceived. The perceived has no existence independent of this capacity, but it is neither this capacity pure and simple. It has had superadded to it the two limitations of name and form. When the perceiver shakes off his acts of perception and the perceived is deprived of its name and form, both of them merge into the Absolute One that is neither the Subject nor the Object of perception. That is the Supreme and Only Reality, and that is the God of the Upanishads.

Some attributes of God.

16. All religions in the world from the most primitive to the most highly cultured are one in attributing to God the three qualities of Omnipresence, Omniscience and Omnipotence. But a little thinking will make it plain that those three qualities can be actually and in their fullest sense ascribed to God only if you accept the explanation given above of the relationship of oneness between "God" the Universal Cause and His manifestation in limitation called the "Universe."

Omnipresence Defined.

17. So long as we assume the existence of anything simultaneously with God, we are limiting the latter's existence to everything but that particular thing. To attribute to a particular thing a presence at a particular place is tantamount to denying the existence of every other thing at that place. It is the essence of distinct things that they mutually exclude each other at the same place. If two things therefore are to be assumed as co-existing in the same place, it follows that either of them is unreal. A son is an entity distinct from a father. A son and a father being two separate individuals cannot both of them sit in the same chair. Even if they manage to squeeze themselves into it, the space occupied by the one is not the space occupied by the other. It cannot therefore be said that the son is sitting in the same place with the father. Suppose however we do want to witness such a phenomenon. How can we possibly arrange it? There is only one contingency in which such a phenomenon is possible. Either or both of them must cease to be distinct individualities. Though a son and a father are two distinct conceptions mutually exclusive, they can be related to a common entity who is neither the son nor the father in his essence but who can be the basis whereon these two conceptions can be engrafted. I am a son, I am a father. If I occupy a chair, there will be nothing illogical in saying that a son and father is occupying the chair. Here the *I* that is occupying the chair is neither the son nor the father in essence, but the sonship and the fatherhood are different aspects or attributes of him. If however you insist on looking upon me as a son, you cannot at the same moment look upon me as a father, for as I observed the two conceptions are mutually exclusive. Again a lump of cotton is a conception distinct from a cloth. The cotton will occupy space, as will a cloth. If the cotton and the cloth should co exist they will be occupying distinct spaces, so that the cotton cannot exist where the cloth is and the cloth cannot exist where the cotton is. Suppose however we want to conceive of them as occupying the same place. The only contingency in which they can do so is when the cotton and the cloth cease to be separate entities, that is, when the cotton is not different from the cloth; that is, when the cotton and the cloth are related to each other as cause and effect. A lump of cotton which has not caused the existence of a particular cloth can never be made to occupy the same place with the latter. Thus the co existence of the cotton and the cloth is possible only if there is identity between them in essence but their separate appearances are related to each other as cause and effect. Even here, if you look upon the object before you as a lump of cotton, the conception that it is a cloth will disappear at that moment, for those two conceptions, to repeat again, are distinct and mutually exclusive.

Omnipresence of God.

18. From the above illustrations it will be clear that if the Universe is a distinct thing coexistent with God, God cannot occupy the space occupied by the Universe. He cannot therefore be omnipresent. If however the Universe is an attribute, a manifestation, an effect, of God, depending for its existence solely on the existence of the latter, both of them, not being distinct entities but the identical thing under different aspects, may be said to co-exist with each other, and God will be really Omnipresent. But, as I said while dealing with the illustrations, if you realise in direct experience the immanence of God before you, the Universe as such will cease to appear; and if you look upon the universe as existing before you as such, God will refuse to show Himself to you; for, the two conceptions, being distinct, cannot co-exist.

Omniscience of God defined.

19. Let us now consider the another characteristic of Omniscience ascribed to God. We have first to define the exact nature of knowledge. It is one of the most elusive of conceptions. I shall not launch into any disquisition into the metaphysics of knowledge. It is the well thought out conclusion in our philosophical system that in all cases of knowledge or perception, an identification of the knower and of the object known is secured at the instant of knowledge. At the moment when I see a particular thing, I forget that I am so and so, I forget that the thing before me is a thing distinct from me, I forget that a process of seeing is necessary to see that thing. At the next moment however the consciousness that I am so and so, that the thing before me is distinct from me and that I saw it asserts itself. The mind is, as it were fluid matter which flows out and permeates the object perceived and becomes one with it; and that is how even when the object is taken away,

the mind which grasped it is able to retain, as if it were a wax mould, the impression that it received. Though such is the exact explanation of the phenomenon of knowledge, we, accustomed as we are to differentiation, will feel outraged to be seriously told that when we see a chair, we are a chair even for an instant, for we have learned to associate the chair with attributes that, we think, are not with us. That the above explanation is the correct one can however be clearly seen if you take as an example a thing whose attributes you can think of as pertaining to yourself without any derogation to your high conception of your worth. Suppose you attend a theatre and witness a very realistic enacting of a pathetic scene. When you are witnessing it, you are sure to forget your own individuality and to forget the individuality of the actor; you are sure also to identify yourself with the character personified. That this identification is complete is shown by your shedding tears when personally you have certainly no cause for sorrow. There may be some indifferent theatre-goers who do not thus identify themselves with the characters depicted on the stage; but you cannot say of them that they fully knew or enjoyed the characters. The greater therefore the identification between the knower and the known, the more complete and perfect is his knowledge. To be able therefore to say of God that He is Omniscient that is, that His knowledge is complete, perfect and eternal, we cannot proceed on any other hypothesis but that He is eternally, completely and perfectly one with the known, the Universe and everything in it. If this identity is not complete in any particular, His omniscience is the less in that particular.

Omnipotence Defined.

20. Then again, what is Omnipotence? First of all, let us see what power is and how it is exercised. I have the power to walk What does it mean? I have the controal over the limb that is the instrument of walking. It will not do to merely say that I have a leg, for I may lose control over it sometimes. When I am asleep or the leg is affected by paralysis I cannot be said to have the power to walk. How do I exercise that control when I have it? As long as I feel that my leg is a material mass of flesh and bone, it will be inert and cannot be moved except with help of some other agency. But the moment that I feel that it is a part of myself and that its existence is only for and because of me, no further effort is necessary to make it active but my will. A feeling of identity between the wielder and the object of power is alone necessary. A pen is an inert material object which cannot help itself or others. Suppose I want to make it the object of my power, that is to exercise control over it. My first step should be to take it up in my hand and thus give it a status as a virtual part of my body itself. I can now write with it or break it or do anything else with it. Suppose however, instead of my wanting to use it as an object of my physical power, I want it to write down my thoughts, that is, I want it to come under the immediate control of my mind. For that also I must in a way identify it with my mind. That this identification does really take place is shown by my saying that *I* write when really it is the *pen* that writes. The moment however this control is loosened or the pen begins to assert its distinct individuality by, say, getting its nib spoiled and refusing to obey my will, this identity is destroyed, for we see that when the pen with the bad nib does not write, we do not say *I* do not write but that the *pen* does not write. Suppose again I see a man going along the street. He is a distinct individual unrelated to me. Suppose I want to bring him under my control. I can do so either by buying his services or inducing in him a feeling of love or fear. He is thereby made to lose his individuality. My interests become his. All his activities are only for my benefit and the result of my will. He comes under my power only so far and so long as I identify him with myself as to take upon myself the credit or the responsibility for his actions as if I did them myself and only so far and so long as he identifies himself and his interests with me and my interests. The moment that he or I feel that we are distinct persons with distinct interests, my power over him vanishes. If he begins to feel that he has other interests to serve than my own, he will cease to be a faithful friend or obedient servant. I mention these illustrations only to show that the intensity of power possessed by a person over another person or object is proportionate to the intensity of identification secured between them.

How is God Omnipotent?

21. Similarly with the Universe. If the Universe be a distinct entity with existence, purpose and interests of its own independent of God, God could have no power over it. To be All powerful therefore over it, without any sort of limitation, the identification between God and the Universe must be complete. Again, a master who is always directing the activities of his servants by personally giving them directions and compelling their obedience may be called powerful but his power is cretainly far inferior to the power of that master whose servants carry out his intention without awaiting his instructions or commands and even before he expresses in words his intentions. The mere presence of the master is alone wanted in the latter case to set the servants all working. Such is the function of God in the Universe. *He is* and the Universe is active because of Him, without even any special exercise of will on His part. Such a Master of the Universe is certainly All-powerful, Omnipotent.

The above epithets significant only in the Vedanta.

22. We thus see that, though the other religions in the world use the epithets 'Omnipresent', 'Omniscient' and 'Omnipotent' to describe God, as our religion also does, they become appropriate and possible epithets only if we assume the absolute identity of God and the Universe as explained above. The epithets cannot have their fullest significance in any other explanation.

A way towards right knowledge.

23. How to realise this absolute identity was a little touched upon above when I said that we must rise above the conceptions of the perceiver and the perceived by merging these two in the one conception of the Absolute Reality. A detailed consideration of the means prescribed to attain that stage will be out of place now, but a general analysis of them in the light of our explanation of the relationship between the perceiver and the perceived may not be quite irrelevant.

Sat or the Essence of the Universe.

24. To us who are immersed in the differentiation it will be impossible to grasp the true nature of that stage and to attain it without trouble. We shall have to begin by a merging of the perceived first. By merging I mean securing the disappearance gradually of its distinct individuality. This losing of individuality may be secured in either of two ways. Suppose I have a book in my hand. It contains, say 300 pages royal octavo size, featherweight paper. It is bound in blue calico and the name of the book printed in bold gilt letters. All these specifications constitute what we call the book. Without these or similar ones you cannot call it a book. Suppose the book contains Sri Bhagavadgeeta and I dive into the contents of the book. If any one then asks me what it is that I am holding in my hand, I will at once and without hesitation answer "Geeta"; I will forget the 300 pages and the blue calico and the gilt letters, for I know that these do not form the essence of the book but are only its unessential appendages. The form, the size and the get-up become immaterial to me so long as I grasp the essence. If however I had no knowledge of the contents, the book will remain for me the 300 pages of paper bound in glittering calico. To eliminate therefore the form and appendages of a particular thing and thus get at its essence is a sure way of annihilating its individuality. So with the perceived Universe. Analyse the Universe. The Universe is always changing. A bangle

today may become a necklace tomorrow and a chain the day after. This is proof that to be a bangle or a necklace or a chain is not its essence. Its essence is gold. Go on analysing until you are satisfied that you cannot further trace the essence inherent in the object perceived. You will find in the end that essence is a thing of which you can postulate only that it exists. Every object in the Universe subjected to such a severe analysis will be found to have as its essence that same thing. This method of investigation will ultimately take us to a stage when the perceiver, the analyser, is existing as an insistent personality but the perceived all merge into One—the Prime cause of the Universe, the Sat of the Upanishads.

ENLARGE YOUR CONCEPTION.

25. There is another method by which the perceived can be made to lose its individuality. A book is a distinct object of our perception. Place it in a library. It will be comprehended then in the idea of a library and thereby lose its separate significance. Similarly relate any object before you to a more comprehensive and higher conception and the former will lose its individuality. If you see your wife, learn to look upon her as mere woman, and you will begin to forget that she is a wife. This is what the Saint of Bengal, Sri Ramakrishna Paramahamsa, is said to have done. Then learn to look upon her as a human being, you will forget she is a woman. This is what Sri Rishyasringa did. Learn to look upon her as an animal and you will forget she is human. And so on enlarge and widen the conception of which you make her a part. If you see an object of pleasure before you, realise how insignificant it is when compared with a higher object of pleasure. Realise that all our earthly pleasures are as nothing to the happiness that can be had in Swarga. If you fix therefore your attention on the latter, the former will cease to affect you. If your ambition is the happiness of Satyaloka, the pleasures of Swarga will cease to have any significance for you. Enlarge therefore your conception till you cannot enlarge it further. You will ultimately learn to look upon the Universe as One entity comprehending and rising above all the differentiations that are seen there. Here again the perceiver will subsist as an independent entity.

LOVE AND SERVICE.

26. As with the perceived, so with the perceiver. I may lose my individuality by throwing off my characteristics and going to sleep or by losing myself in a crowd. We shall consider the latter alternative first. I have passions of my own and activities of my own. Suppose I enter an excited crowd of people. Gradually I will be losing my individual passions and beginning to adopt as my own the sentiments and passions of the crowd. Even my power of locomotion will be lost to me, and I will be swayed to and fro just as it suits the purpose or the whim of the crowd. Similarly, a man with his individual inclinations and definite actions will lose his individuality a little if he realises that he is only a member of a larger body say, a family, and identifies himself with it. His inclinations and actions will gradually adapt themselves to the requirements of the family even at the cost of his own personal requirements. This is a first step towards the widening of his personality. If he learns to realise that his family is but a fractional part of a village, his family's inclinations and requirements and his own will gradually merge in, and adapt themselves to, the interests of the villagers as a whole. If he enlarges his personality still further and realises that he belongs to a particular caste, a particular race, a particular country, he will be gradually losing his personality as his interests will be subordinated to, and become one with, the interests of his caste, his race, his country, and he will not care for his personal interests. If he advances along this path of widening his personality, he will begin to realise the interests of all beings in the Universe as his own and learn to forget that he can have any separate interests of his own. He will personally cease to have any cause for pain or pleasure. This is the path of Love and Service. But the losing of individuality can never be complete here for, though the perceiver's personal interests my vanish, he will still be conscious that he *is* a perceiver, an actor for the good of all.

ANALYSE THE PERCEIVER.

27. We will now take up the other method that I mentioned as capable of producing an annihilation of the perceiver as such. Analyse the perceiver and find out his essence. I am a son in relation to my father, a father with reference to my child, a husband in the view of my wife, a brother as regards my brother, a Vakil to my clients, and so on. Except when I am considered as related to these persons external to myself, I am neither a son nor a father nor any of the others. But what is the common element in me which makes it possible for all these mutually exclusive and inconsistent conceptions of relationship to be engrafted on me? That common element which persists through all these aspects must be my essence. I need not say, it is that common element embodied in the two words "I am." Whether I am viewed as a son or as a husband and so forth, the essence and unchanging characteristics of me is my existence. We have now reduced the essence of the perceiver to an entity unrelated to the objects around him. But a further enquiry regarding his own nature is necessary, for we do not know yet what he is. He sees when he is related to the eye, he hears when he becomes related to the ear and so on. You will recognise therefore that his being a seer or a hearer, as much as his being a son or a husband, is not his essence but a characteristic attributed to him because of his relation to the senses. The common element in all these sensations is that he cognises impressions. Does he then always do that? He does not, for in his dreams and his sleep the external physical objects which give rise to sensations cease to exist for him, but *he* exists for we know that *he* dreams, *he* sleeps. We thus see that to be awake and be receiving sense-impressions is not an essential characteristic of the perceiver. We will have to find out a common element which subsists throughout all these states of waking, dream and sleep. If we analyse those states, we can say of the perceiver that he cognises sense-impressions while waking, cognises mental images while dreaming and cognises dull happiness during sleep. His essence which must subsist in all these states is thus found to be only cognition. You cannot accurately describe him therefore by any other word but 'chit.' Once you come to realise that he is chit, you will have learned to forget the body, the senses and the mind as essential appendages of him. Thus all the unessentials which endowed him with an individuality will disappear and he will remain the Infinite, the Free, the Ever-Conscious.

METHODS EXAMINED.

28. I have thus attempted to give you an outline of four methods of investigation. I have, for purposes of clarity of expression and understanding, described them as different methods; but a little consideration will show that each method depends in a way upon the others also. For example, when you are reading a book you are conscious only of the book. The Universe other than that book has ceased to exist for you then. You are at the same time transmuting yourself into the reader. Your sonship, your brotherhood and all the rest of them will also have vanished from you then. Anybody who adopts any of the methods mentioned above will be unconsciously following the others also. But, the merging of the perceiver and the perceived will not be complete in the first three methods. *In the first*, wherein you analyse the objects of perception and arrive at their essence (Sat), you start from an assumption of the permanence of the perceiver or analyser and the same assumption continues to the last, so that even when you are able to get at the Primal cause of the Universe, that Primal cause and its perceiver will subsist as inde-

pendent entities. *In the second method* you relate the object perceived to a higher conception. Here again, even if you arrive at the highest conception the All-pervading Being, the consciousness that you are the perceiver and that that Being is different from, and is cognised by, you will always subsist. Further again in this method, even if you realise that the object before you is only an insignificant part of a whole, you will still be conscious that it is only a part and not the whole; that is, the realisation of the identity of the object before you with the Universal Being will not be complete but only partial. *The third method* is, you may remember, where we relate the perceiver to an All-perceiver, so that he may realise that he has no interests other than those of the latter. Here the consciousness that the perceiver is an insignificant part (amsa) of the All-perceiver, his existence and interests being subordinate to those of the latter, will be persistent. As in the second method, there will not be complete identification but only subordination. *In the fourth method* however, we analyse the true nature of the perceiver by ignoring altogether the enveloping unessentials which endowed him with an individuality and made him therefore seem a "perceiver" as distinct from the "perceived", and we arrive at the final truth that there is but one entity, the supreme essence transcending all differentiation. As no other object truly exists for the "perceiver" than his own such essence, no further process of identification with that object is possible or necessary.

ALL METHODS USEFUL.

29. To those of us who belong to the dualistic or semi-dualistic Vedantic Schools, which do not recognise this identity in its fullest significence, the last method is useful only in so far as it helps us to realise that we separate from our bodies, our senses and our minds; it is therefore made an accessory to the other three paths. To the Advaitin however who refuses to recognise any difference between you and me if we both cast off our individual characteristics, the last method is the only one to help him to realise the truth, the other methods being, however, valuable accessories. To many of us, who are in none of these paths, all the methods are equally important. A competent guide to initiate us into and lead us along the path best fitted for our advancement, considering our present temperaments and qualifications, is therefore a necessity.

CONCLUSION.

30. Whatever may be the difference in detail among the various schools, all of them, so far as we are concerned, recognise the inherent capacity for perfection in us and assure us that our effort alone is wanting to realise our own true perfect state of eternal, conscious bliss; may God grant us the will to make that effort and the success that is our due.

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Historical and Scientific.

Disadvantages of being Human.

(From the Popular Science Siftings.)

Man has surprisingly small cause, so far as his physical body is concerned, for regarding himself as nature's masterwork and for holding himself superior to what he arrogantly calls the "lower animals." Instead of being as fearfully and wonderfully made as we are apt to think, man's body is really a very precarious piece of machinery. The body is so full of imperfections and poor adjustments of one part to another that there are actually many disadvantages in being human.

A large number of these disadvantages are pointed out and explained in a recent paper, by Prof. B. W. Kunkel. To illustrate how poor our sense of smell is as compared with other animals he cites a remarkable experience which he himself had some time ago.

"I was greatly terrified," he says, "at the sight of my small child calmly sitting upon the edge of a roof to which she had climbed; and, although I had just returned from my bath, I was conscious of a most fetid odour from my skin immediately after I had rescued the child from her dangerous perch. It was the odour of fear.

"Think how vastly our knowledge of people with whom we come in cantact would be increased if we had a sense of smell acute enough to perceive the passing variations of our body secretions as I did in this instance? A real Sherlock Holmes equipped with nostrils keen enough to differentiate between the odour of sanctity and deceit would make the feats of Conan Doyle's imaginary hero pale into insignificance."

Man's organ of smell is defective not only in the way it functions, but also in its manner of onstruction and arrangement. The little turbinal bones over which the sensitive organ of smell is spread out are much smaller than in our more sharp-scented animal cousins, and they are often so deformed as to make little pockets in which the secretions of the nose accumulate. When these secretions decompose they cause serious trouble, and the desinfection of the nose and the cleaning of these little pockets of their mucus deposits are important parts of the nose specialists' work.

Another defect of the human body which at first glance seems trivial, but which is really serious, is the loss of the power to twitch the skin, as the horse, does when troubled by flies. The extensive layer of muscle which enables horses and other quadrupeds to do this has disappeared entirely from the human species except on the front of the neck and the face and the scalp.

Instead of being able to drive off insects by a sudden contraction of the skin, as quadrupeds do, man is under the necessity of using a hand or foot. As Prof. Kunkel points out, doubtless many of our forebears plunged to death or serious injury from the tree tops because they were forced to employ hands or feet to ward off the attacks of insects.

REASON FOR VARICOSE VEINS.

Many of the most glaring mechanical defects in the human body are due to man's present habit of striding about on his legs instead of crawling on "all fours." This habit is of comparatively recent development, as is shown by the length of time a baby creeps and the slowness with which it learns to stand erect and walk. In fact, it is so new to man that the body has not yet had time to adapt itself fully to the new position.

Man's upright position is directly responsible for several serious disadvantages in the blood vessels. Standing as we do with the axis of the body nearly vertical to the ground, the blood vessels of the legs have to support an unusually tall column of blood. This greater pressure is borne quite well by the strong

muscular walls of the arteries and by those of the deep seated veins, which, although considerably thinner, are well supported by the surrounding muscles. But the walls of the veins which lie just beneath the skin and have no muscle support frequently give way under the strain.

When this happens we have the condition known as varicose veins, which are continually discommoding thousands upon thousands of human beings.

If our bodies were throughly adapted to the upright position the valves in the blood vessels would be distributed quite differently from the way they are. These valves are little pockets whose purpose is to prevent the blood from flowing away from the heart. Obviously they are important only in viens which have a vertical course and in which the blood has to flow upwards to reach the heart.

Yet we find an abundance of valves in the veins which lie between the ribs, and which, on account of their horizontal position, have no need for them, and a serious lack of valves in the great veins entering the heart from the abdomen and the lower limbs where they are particularly needed.

Where Brutes Are Better Off.

The great veins which bring blood from the legs and kidneys and from the stomach and intestines are both without any valves whatever. As a result of this lack the circulation in the lower extremities and the abdominal organs is retarded and the pressure on the veins of the legs sometimes seriously increased.

This is particularly unfortunate in the case of the liver, where the circulation is at best sluggish. There would be fewer cases of liver trouble and fewer diseases of other abdominal organs if the veins leading from the different organs were all equipped with valves to relieve the tendency to back pressure and consequent retardation of circulation.

Still another serious disadvantage results from the absence of valves in the great abdominal veins. In case the extensive blood vessels of the alimentary canal suddenly enlarge, as they often do when the solar plexus—the network of nerves situated behind the stomach—is struck a hard blow, the blood is drained rapidly from the brain and the person falls in a faint. If there were valves in the veins of the trunk to prevent the back flow of the blood nothing of the kind would happen.

In a dog or other quadruped the groin is deeply seated between the thigh and the abdominal wall, but in man it is fully exposed and unprotected. Just below the groin on the front of the thigh is the superficial femoral artery—one of the principle channels by which blood is carried to the leg.

In an animal with the thigh habitually bent on the trunk this important artery lies deep in the crease between thigh and trunk, where it is securely protected from harm. But not so in man. With his feet spread in order to give him a broader base and a more secure balance, the femoral artery lies exposed in a most dangerous way.

Not only the groin, with its important artery, but the entire abdominal wall is exposed to injury as a result of man's upright position. This large area is wholly unprotected by the body's bony framework, and as if this were not enough, the whole trunk is flattened and broadened, so that it furnishes a larger target for attack and dangerously exposes some of its most vulnerable parts.

In man's feet the unfortunate results of the erect position are even more numerous than in some other parts of the body, and the pain and inconvenience which we experience from these makeshift pieces of mechanism constitute some of the most serious disadvantages under which human beings are forced to struggle along.

The foot of ancestral man was very nicely adopted to tree climbing, the heel being set off slightly to one side so that the sole could be better applied to the cylindrical trunks and branches. But what was just the thing for climbing trees proves a serious disadvantage when it comes to walking and standing erect.

Since man assumed the upright position his heel has moved over somewhat further towards the inner side of the foot in an effort to bring the heel that was slanted for tree climbing squarely on the ground for walking. The parts of the foot, however, have not yet become perfectly adapted to the new arrangement, and as a result there is a weakness that manifests itself as a fallen arch in thousands of human beings.

This weakness is largely due to the long stretch between the ball of the foot and the heel and an imperfect support of the arch on the inner margin of the foot. When the defect becomes serious it has to be remedied by extending the heel of the boot forward along the inner side of the heel to throw the sole of the foot inward and shift the weight of the body more to the outer side of the foot.

In the lungs is found a defect which, although seeming trivial, is undoubtedly the cause of countless deaths. As is well known, the trachea or windpipe passes from the mouth—or, more properly, the pharynx—to the lungs, dividing into two bronchial tubes. The right tube leads off from the trachea at more nearly a right angle than the left, so that mucous rolling downward, or disease germs carried down by the air current, find their way into the left lung with greater frequency than into the right one. As a result of this, in the typical case of labular pneumonia, the congested areas cluster around the extremity of the left bronchial tube more closely than around the right.

Not a few of the disadvantages of being human are found in and around the mouth. Since man became a hand feeder his teeth have grown smaller and become more closely crowded together. The wisdom teeth show several unmistakable signs of degenerating.

We think our prominent chins things of beauty, and we point with pride to the decided angles which the shortenings of the jaws has given them as marks of man's determination and ability to accomplish great things. The Congo savage's receding jaw may seem extremely ugly to us, but science declares that from the viewpoint of mouth hygiene it is far superior to our own much more attractive ones.

Man has paid heavily for his superlative brain—but the brain has been worth it.

Reviews.

"Introduction To the Message of the XXth Century" By Panyam Narayana Goud. Printed at the Bangalore Press, Bangalore City—1920.

This book contains what the author describes as "a new method for the systematic interpretation of the Vedas and experimental data proving that the Vedas are treatises on the Exact Sciences." In the author's preface, he gives us his visions, and mere visioning, so far as we know, is not the method of the Exact Sciences. His purpose is thus stated by him: "One purpose of this attempt is to give the public at large an idea of the nature and extent of the knowledge, that will in the near future dominate the minds of thoughtful people, while the other is to introduce such of them as have sufficient potentiality and understanding, into the real path, through which their future work might profitably pass."

This is certainly an ambitious scheme. But it is not new. Dayananda Saraswati and Gurudatta Vidyarthi and others of that ilk in Northern India and Paramasiva Iyer and others in Southern India have been already foraging in these unfamiliar fields. What they say cannot be disproved, because how can subjective illusions be disproved? But they cannot be proved either. The

author calls reliance on old commentaries mere bigotry and dogmatism. Let us now see what he has to tell us.

He deals with what he calls external evidence and internal evidence and corroborative evidence. Indra is, according to him, electrical energy. Varunastram means "having control of the water vapour in the atmosphere, or electricity, free oxygen and hydrogen." Mohanastra is asphyxiating gas. Takshaka is the active radiations. Rudra is radio-active matter. Agni is Oxygen. The Aswins are the anode and cathode rays. Vritra is alcohol. The Maruts are the rays of the vacuum tube. (With Maxmuller they were the howling tempests.) The *Maya* theory is the electros theory of matter.

We have given here a fair sample of the work. It is thought-provoking and is the result of enormous labour and research. The author cannot desire any better reward than study and criticism of his work and he is abundantly entitled to this both on account of his learning and of his labour.

Miscellaneous.

Olla Podrida.

Mrs. Mary Bevan was awarded a five thousand dollar prize in an ugliness contest. (Vide Modern Review, November 1920, pp. 525-526). So you see that this is a world for all. Rabindra got the Nobel prize, I am going to get a prize for being utterly prosaic. What a wonderful world!

* * *

The next item of news gleanable from the 'Modern Review' is about the humanfaced Saki monkey. So we have human monkeys and monkeyish human beings. Very good!

* * *

'Super-terres trials' are going to fly at hundreds of miles an hour in the atmospheric ocean. What then?

* * *

The Indian Olympians who have gone in for the Marathon race etc. are being suitably starved and are coming out creditably second best!

* * *

15 Mayors interviewed Mr. Lloyd George recently to put down unemployment. But they could not put down the unemployed, who employed themselves by throwing stones at those sitting in conference!

* * *

The storm in the teapot of the Madras Corporation has subsided! God be praised!

* * *

The Bombay Councils are going to be full of unopposed men. The Madras Councils are going to be full of opposed men. So says Isaac Bickerstaff.

* * *

The Madras jutka shafts are exercising private bodies and the public mind simultaneously. The jutkawallah at Madras is really reintroducing the abolished punishment of the stake! Ever and anon he impales people.

* * *

Thus the Madras topics vary from week to week. That is the genius of modern civilisation. The *Tatler* says that London life is a cinema show. Poland's war, then the coal strike, then the Mesopotamian fun etc. have been succeeding one another like cinema pictures!

* * *

Even China moves. It is going to refuse to bind up the feet of its women. The Anti-Foot-binding League has come.

* * *

Meanwhile the stone image of Buddha at Tnarawaw, in Burma, is said to be perspiring and rocking itself to and fro. What on earth is the matter?

* * *

India is, in the meanwhile, sitting on the fence. It is being dragged both ways by co-operators and non-co-operators. The latest form of non-cooperation is that of man and woman.

* * *

Meanwhile the bewildered parent is crying out. "I am a stranger in my own house and my children and I are rapidly drifting apart."

* * *

We are in the throes of Council elections. Shall we survive them!

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But there is a corner in life, there is a summit. It comes to some earlier, to others later But when you turn it or surmount it, you begi[illegible] dis[illegible] novelty and to think with the old Romans that a stranger is an enemy. The strange, the surprising, means disturbance, means dislocation; and older joints dislocate more easily, at any rate feel the jar more and suffer from it longer.

Then we begin to find old places lovely, just because they are old and familiar and full of the past. We love them because once we were happy in them, or because we thought we were, or because memory now makes us think we were. A quiet turn of an old road may bring tears to our eyes.

We like old clothes, too. Let the young firisk in fashionable fancies. We find them stiff and unwieldy, always wrinkling in awkward folds, pinching us and galling us. We want to wear things we can forget, and we understand perfectly the feeling of Mr. Pepys' mother, when she called her old dressing-gown her kingdom because she had taken such comfort in it.

And old books, too. The new have difficult thoughts, puzzling theories, strange inventions of eager wits bent on upsetting the world. They may be all well enough for the young, who like to be upset and to upset others. But we prefer to turn familiar pages drowsily before the fire, coming at expected places upon well-remembered scenes, which apparently do not stir the youg at all, but which stirred us when we were young and stir us now with a renewed and double charm.

And old friends. A wicked French lady said that she was always ready to make new acquaintances, because she knew they could not be worse than the old. But we like the old, because at least they do not disconcert us. We know their charm. We know their faults also and how to meet them and allow for them, and they know ours.

In the mad hurry and turmoil of change that we see about us today surely a taste for the old is to be cultivated and preached. People are too eager for the new, simply because it is new, without regard to its real value or profit. One of the oldest things in the world and one of the most comfortable is contentment.

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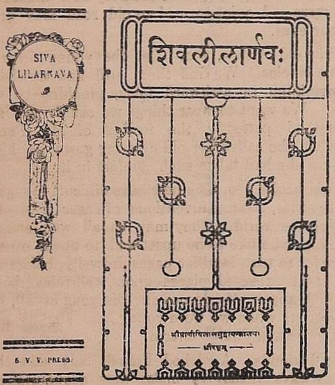

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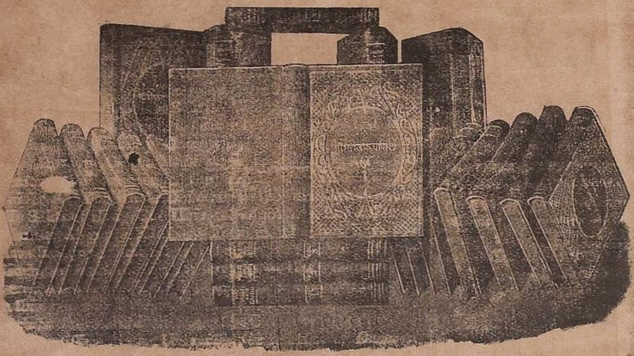

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